

the firmament, we present^ as witL a
ladle, the ap-
pointed clarified T butter₅ and praise, with
knowledge^
t&ose "RiBHUSj who, .having equalled the
Yeloeity of
the protector (of the uniYersej—the sim)?^a
ascended
to the region of iieaYen, through (the
offerings) of
(sacrificial) food.

7, The most excellent RIBHIT is? in
strength, our
defender; EJBHU, through gifts
of food and of
wealth^ is our asylum. May he
"bestow them upon
us, gods, through your protection.
May we, upon
a favourable occasion, oYercome the
hosts of those
who offer no libations.

8, REBHITS, you coTered the cow with a
hide, and
reunited the mother with, the calf: *
sons of Su-

j leaders (of sacrifice), through,
your good
you rendered your aged parents
young.⁰

9, IND&A, associated with the RIBHUS,
supply us?
in the distribution of Yiands? with food/
and
to bestow upon us wonderful riches:
and may

be connected with. *antari&sJiasya*, which, precedes,
in the text, and
may mean, as Eosen has it, to the cMefs of the
firmament (*aeris*
regibw}).

^a A text of the *Veda* identifies the *Milhm* with the
solar rays
(*Adityarasmaydpyribkava uckyante*}). The are?

indeed,
said to be the rays of the sun.

^b A story is related, that a *Ri&ki*, whose cow had died, leaving a calf, prayed to the *Ribhu** for assistance, on wMeh they formed a liYing cow, and covered it with the skin of the dead one, from which the calf imagined it to be, its own mother.

^c See p. 47.

^d *Vajeljiir no rdfasfdmmMM* may be also rendered, "protect us* in battle, with your horses."